THE PACIFIC

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Pac Theo Sem
Reading Room

MAN'S BEST WORD GOD'S TRUE WORD.

The highest truth is ever word of God.
"My doctrine is not mine," said he of old,
"But His that sent me." And the fabled rod
Which Moses wielded was not his, 'twas told,
But symbol only of a Vaster Power
Which feebly he forthshadowed for an hour.

Too much our human selves we separate
From the Divine Effulgence which is all.
A Deity far off we paint, and prate
Of God as hid behind dividing wall.
Such dream as this is shadow drear and dun—
A glow-worm dimness, not the wondrous sun.

No word of good was ever breathed not God's!
No stroke for freedom but God held the arm!
Lo, then, to-day, these creeds' o'erturning sods—
They token heaven's rejoicing, not alarm.
Oh, let us deem man's own best word of hope
Still God's true word and man's best horoscope.

—James H. West.

Pacific Theological Seminary

THE PACIFIC

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A DENOMINATIONAL AND SECTIONAL CONTRAST.

A recent visitor from the East has remarked that he finds the Presbyterian ministers in California much more reactionary in theology than the Methodist. He says that he has not found it so in the East. How this may be as to the East, we do not know; but he is probably correct as to California.

We saw in the last number of the Northwestern Christian Advocate, one of the Methodist papers of large circulation, a book review which throws some light on this. The book was "Modern Theology and the Preaching of the Gospel," by Dr. William Adams Brown of Union Theological Seminary. The review said of this book:

"The book which has been needed for a long time and which will make another on the subject unnecessary for some tome to come! The test of a sound theology is, Can it be preached to universal advantage? Then what about the theology which has been developed under the 'newer' criticism, the newer philosophy, the new science and all the rest of the newer aspects of human knowledge? At heart the gospel is just the old gospel presented in terms of our everyday thinking; like Jesus its informing spirit, that gospel is the same yesterday and forever. The modern theology, like the traditional theology, has changed its vocabulary, but has not lost power over the human heart and mind."

Inasmuch as Professor Brown is one of the theological seminary instructors to whom there has been considerable objection in the Presbyterian Church this commendation is somewhat significant.

A comparison of Presbyterian ministers in California with those in that denomination in the East would, in our judgment, show much more conservatism here than there. When Dr. Washington Gladden was here in October he stated that this was markedly so.

There are very few Presbyterian ministers in California who would take their stand openly by such doctrines as are set forth in "What We Believe," the pamphlet containing the addresses given last April in Scottish Rite Auditorium in this city. We know of one, the pastor of one of the strongest churches in the state; but he is looked at askant by many of his brethren. It has been stated on good authority that another leading church has long delayed the installation of its pastor because the official position of this liberal man in the presbytery would necessitate participation by him in the services. And so opposed are certain weathy and influential members in this other church to his theology that they will not give it even this recognition.

AN IMMERSIONIST CLAIM.

The editor of the Central Christian Advocate has requested, through his own and other Methodist papers, all the Methodist ministers in the United States to inform him by what mode they were baptized. He has asked also that they inform him how many of the people they baptized in the year 1914 were baptized by immersion. This request has been made because a minister of the "Christian" Church declared recently that eighty per cent of the ministers in the Methodist Episcopal Church had been immersed, and that the church would soon demand that mode of baptism.

The Northwestern Christian Advocate remarks: "Of course the first part of this declaration is hardly supposable; while the second, dealing with prophecy, is purely fanciful."

Our "Christian" friends are possessed with the idea that it is their God-given mission to restore "primitive Christianity" and they believe accordingly that it will be restored. One of the features of primitive Christianity, according to their interpretation, was immersion; and they are ever alert to find indications that the trend is that way.

We do not believe that it is. And are unable to see how logically the denominations which practice it can come to any other position finally than that which allows the individual to choose for himself th emode of baptism. The entering wedge for that outcome was set when it was granted that they were Christians who had not been baptized by immersion.

If it be true that such persons are Christians there can be no longer any ground for insistence that the mode of baptism is something with which the Christian world needs greatly to concern itself.

We wish that our "Christian" and Baptist brethren generally could come speedily to look at it this way—as a few of them already do. Then it would be possible to bring "Christians," Baptists, and Congregationalists into union; for the most microscopic examination cannot, in our judgment, disclose anything else in these three religious bodies that is really distinctive.

A NEW BOOK ON BAHAISM.

A book entitled Bahaism—the "Modern Social Religion," has been published by Mitchell Kinnerly of New York. In a notice of it in the Boston Transcript it is said: "To summarize the teachings of these Persian leaders, we may say that, although the message of Bahaism is simple, high-minded and of a positive ethical value, it does not appear to be strikingly original. It might be called 'Emerson and Water.' It is diluted; a very little goes a long way; but life moves slowly in the East, and possibly the Oriental mind can assimilate but a small amount of modernism at a time. It differs, then, not very greatly from our New England Unitarianism, except in one particular. An undercurrent of supersitition runs through the theories of these wise teachers of the East, which is not likely to be acceptable to our western minds. To believe in the divin-

ity of a Christ is one thing, and to acknowledge the divinity of an Abdul Baha is quite another matter. We doubt very much if Mr. Holley's book, though interestingly and enthusiastically written, will appear convincing in its logic. Despite Mr. Holley's earnest exposition of Bahaism, we do not see just why it is a better, if indeed as good, a religion as was the one brought by Jesus of Nazareth more than nineteen hundred years ago."

"Abdul Baha, the man who is now the leader in Bahaism, spoke a year or two ago in many of the cities of the Pacific Coast, and it was not apparent then that he had any message from God at all distinctive from the messages of many other men. The founder of Bahaism, Mirza Ali Mohammed, was born in Shiraz, Persia, in 1819. After a youth conspicuous for its reverence and beauty of character he announced to the people of Persia that he had a message from God which it was his destiny to give to the country. He denied that the Koran was a final revelation. Among other things he prophesied that after nineteen years God would appear upon the earth. The priests, alarmed at the influence he was gaining, soon succeeded in having him imprisoned, and in 1850 executed. A new leader arose who was the father of Abdul Baha who came to the leadership after his father's death in 1892. Bahaism seemed to make some impression on some of the people of prominence in this country a few years ago, among them being Mrs. Hearst. Not much is heard about it now. The visit of Abdul Baha to this country two years ago did not strengthen its hold, but rather weakened it. The man seemed to be a good man, but the spiritual air which many had thought would surround him was lacking. He looked grossly material; and while his message was good, it was not out of the ordinary. The thought of the present writter was that he was needed more in his own country than in this, but that there was in him nothing that would ever revolutionize things anywhere.

AFTER FIFTY!

At the ordination service in Plymouth Church, Oakland, last week, the candidate was charged to so plan his life work as to do his best work after he was fifty years old. The charge was by the Rev. Albert W. Palmer, who declared that the experiences which came to a minister in the first twenty-five years of his ministry were such as to render him in every way more capable of discharging the duties of that high office; and that all who lived hygienically and cultivated their mental and spiritual natures as they should could serve their day and generation more between the age of 50 and 75 than between 25 and 50.

When President Nash of Pacific Theological Seminary arose to give the charge to the people he remarked that he could well leave unsaid all that he had had in mind to say if he could by additional emphasis on this declaration so impress it upon the minds of the people in our churches that they would give men in the ministry a chance to do their best work after fifty. Along with Mr. Palmer he expressed the judgment that men's lives were at that age so enriched in various ways that they could be far more servicable as a general thing than at an earlier age.

Unfortunately the churches of late have been running after the young men, and men past fifty have been too generally laid on the shelf. There is great need, said President Nash, that the value of men of ripened experience be brought before the people with such emphasis that the enrichment which has come to them with the years may go out in all the channels of church life.

Long after fifty men in other works in life are at their best. There is no reason why the minister should not be —no reason why he should not in those years render his best service. All that is needed is for him to live to that end and for the people to give him a chance to serve after that period.

It is said of John Wesley that he worked with great vigor and success up to his 86th year. In his 80th year he traveled more than 5000 miles in the hard and wearisome ways people traveled in those days who were engaged in such work as his was. In his 82d year he wrote: "It is now eleven years since I felt any such thing as weariness." Stevens says in his History of Methodism: "His associates could not at this time perceive in him any signs of intellectual decay, nor can the critic detect it in his writings. . . He records beautiful impressions of nature and books more frequently; he compares and criticises Ariosto and Tasso; he indulges occasionally in dramatic reading and criticism. . . . He is described as still fresh in color, with a brilliant eye and vivacious spirits."

Wesley was always careful of his physical habits, systematic in exercise, his natural constitution being feeble. In his later years he stated that he had never felt lowness of spirits for a quarter of an hour in all his life.

Liddell tells us in his history of Rome that Masinissa, King of Numidia, when past ninety years of age, charged like a boy of nineteen, at the head of his wild horsemen, against the Carthaginians and overcame them.

We do not know of any ministers today who have reached four score and ten who could lead the hosts of the Lord's army ably and valiantly, but we know of not a few who have attained to three score and ten who could do it as well as the average man of thirty or forty years.

This preference for young men the present writer never could understand. There never was a time in his life, as a boy, as a young man, nor in mature years, when he did not prefer as pastor and preacher the men whom the years had crowned with what we must adjudge as richness and worth if we are to count experience as being of any value in life.

AN EASTERN VISITOR TO DR. AKED'S CHURCH TELLS ABOUT IT IN A ST. LOUIS PAPER.

In an article in the last number of The Christian Evangelist, of St. Louis, the Rev. J. J. Haley tells of a Sunday spent in San Francisco and of a visit to Dr. Aked's church. He writes:

"My particular business in Sutter Street on this fine Sunday morning was to visit the Jewish synagogue where Dr. Charles F. Aked is holding forth, pending the completion of the church his people are engaged in building. That morning I was confronted by the usual problem of a Christian stranger visiting a city, Where shall I go to church and to whom shall I listen today? In the solution of this problem nobody came into competition with Aked. The synagogue was only a few blocks from the hotel where I was stopping. I did not have to consult directories, or bore a dozen strangers with inquiries. Everybody in San Francisco knows Aked, the only preacher in the city of whom that is true, and so the first man I tackled told me all I wanted to know. . . As is well known, he is easily the

most conspicuous personality in the pulpit of the Pacific Coast. He is a past master in self-advertising, and all the better for it, for if a man does not advertise himself in these degenerate days, who will do the job for him? If a man has the goods, the people must find it out, or there will be nobody to deliver them to. Brother Aked has the goods all right, and he sees to it that the people are able to locate his bargain counter. The capacious synagogue was crowded. The pews were filled to overflowing with a congregation of more than average intelligence and social respectability. A crowded Protestant church on an ordinary occasion is a rare phenomenon in San Francisco. I had never seen the like before. Romanism is the dominant religion of this center of corruption. Theaters, moving picture shows, prize fights and Roman Catholic churches, fad religion centers, such as Christian Science prayer meetings and spiritualistic exhibitions, are crowded to the doors; Protestant places of worship, where paganism is antagonized and the higher forms of Christianity inculcated, are practically empty.

"But Aked has a full house. The people have an idea that he is a man of liberal views and has a present day message. The brilliancy and up-to-dateness of his deliverance will always guarantee that somebody will be present to hear what he has to say. The fact that the preachers criticize him, and the secular press occasionally re-echoes these criticisms, based, for the most part, on misrepresentation of his views, do not hurt him at all. The sermon I heard him deliver was intellectually brilliant, theologically unobjectionable and spiritually sound. He touched with great deftness and breadth of vision the all-engrossing question of the great war."

Mr. Haley says further: "I was impressed as I seldom have been, under similar circumstances, with the relation of the preacher to the service he was conducting. Aked was the service. If his personality and performance had been eliminated from it, there would have been nothing left worth going across the street to see or hear. The Episcopalians boast of their beautiful service, the liturgy is bigger and better than the man who renders it. There was more or less ritual in the service of that morning, and for both simplicity and spirituality it beat the prayer book, but it fell down in interest and power when put into comparison with the contribution made by the preacher to the edification of his hearers. His comment on the scripture lesson was fresh and striking and of more suggestive value than a half dozen ordinary sermons. There were elements of beauty and refreshment and spiritual inspiration in the invocation of the morning. The sermon was an eloquent and satisfying interpretation of a fundamental truth of religion and morality."

The paper from which these quotations are made is the leading paper among the Disciples of Christ, or "Christians," and is published by the Christian Board of Publication. Mr. Haley is one of the representative men of his denomination.

This fine, brotherly, and just estimate goes out in the columns of the Christian Evangelist to many thousands of readers in a religious body having more than a million members. We desire to thank The Christian Evangelist and the writer for it. The pulpit of the First Congregational Church of San Francisco is a cosmopolitan pulpit: it is for all the world, inasmuch as this city is situate at one of the most important points, mayhap the most important point, on the world's great encircling highway. Hither come the men and women of all the nations, of every class from the highest to the lowest, the most advanced and the most backward of the peoples of the earth; here the citizens of our country are found to be less restrained by the things which in the past have held men and women in rational bounds, and the liberty in which they have prided themselves has too often been found far other than that freedom which maketh free. In such a place it is of immeasurable value to the whole wide world to have the message of life proclaimed from a great down-town pulpit as Dr. Aked has been proclaiming it for the last three years. More thorough evangelical preaching was never heard in that pulpit, nor in any other in the city, than has come from Dr. Aked Sunday after Sunday. In his preaching there is nothing of the sensational, nothing flippant, nor superficial, but only and always that which makes for the highest kind of living.

We rejoice that the time is so near when his message will go forth from a larger auditorium, for it goes always with healing on its wings.

CHANGED NEW ENGLAND.

The Rev. Dr. J. H. Williams of Redlands, who is supplying the church at Palo Alto, spoke in an exceedingly interesting way to the Congregational ministers of San Francisco and vicinity last Monday. He contrasted New England as it was 30 years ago with the New England of today. He considered it otherwise than theologically, but we refer here only to what had to do with the churches.

Thirty years ago the air was fairly electric; there was excitement everywhere over the changes that were occurring or that many people thought were about to occur; and men were called on to declare themselves, to line up as it were for the battle. Today all that has passed; the old controversies are forgotten, and fine constructive work is being done.

When Dr. Williams went to hear Dr. George A. Gordon in the Old South Church he came away deeply grateful that men were hearing such preaching. Everywhere he found a better working order than was to be found thirty years ago—and that is what is needed, he remarked, a working theology.

In the course of his address Dr. Williams referred to a paper which he had read at a ministers' meeting in Boston thirty years ago, which contained a plea for a change in the forms for receiving persons into church membership on confession of faith. It was regarded as unsound and revolutionary, as subversive of the faith. One minister remarked that every young man in the ministry feels called on to knock over something and that there had appeared before them another knocker. Today, said Dr. Williams, all the churches have discarded the old forms and have simply an affirmation of belief in Christ and acceptance of him as the Lord of life.

In brief the concluding remark was that nothing else so well characterizes New England religiously today as the words "We would see Jesus."

Like the beacon lights in harbors, which, kindling a great blaze by means of a few fagots, afford sufficient aid to vessels which wander over the sea, so also, a man of bright character in a storm-tossed city, himself content with little, effects great blessings for his fellow citizens.—Epictetus.

CHRONICLE AND COMMENT.

In New York City there are 29 Episcopal churches which have more than a thousand members each.

The ministers of Flathead county, Montana, have parceled out the rural districts according to the preponderance of denominational preferences. In the districts thus assigned there is to be no duplication of work.

While Switzerland is a neutral nation the people are divided in their sympathies. The German-Swiss are sympathetic with Germany and do all that they can quietly to encourage that nation. The French-Swiss sympathize with France.

The saloons have been put out of business at the rate of forty a day for the past seven years. In Ohio many have been voted out since the liquor interests fastened on the state last year what the temperance people call "the dastardly home rule rum amendment."

To the question, "When will the war end?" Lord Kitchener is reported to have replied: "I do not know when it will end, but it will begin in May." Great Britain has been brought to realize that she must enter into the war in a way she has not done as yet, and the hard fighting is yet to be done.

The Herald and Presbyter remarks concerning a paragraph in a recent number of The Pacific: "A contemporary reports a ministerial meeting with talks on 'courage,' and criticises a speaker whose message was, Pray for courage. Ought it not to have been, Lay hold of courage? All the infinite resources are mine! I will not fear. I will not be discouraged! Why not pray and lay hold at the same time. Prayer does not take the place of effort, but neither does effort take the place of prayer."

This winter the Pacific Coast cities have not had the disturbing I. W. W. and anarchist agitation which was so prevalent last winter. In New York City, however, there has been considerable. Early this month the agitators practically took charge of a meeting which Mr. Stelzle was conducting in the Labor Temple. When Mr. Stelzle adjourned the meeting there were jeers, curses, and foul language. When he made defense of the church such words as these were hurled at him: Shut up, you've got a fat job." You've got yours; shut up." You're talking too much." "Why don't you give us money or let us stop here?"

School books which classify the Indian as a Mongolian, or refer to him in any other way than as a member of a distinct race, will be barred hereafter from Indian schools conducted by the government. Commissioner Sells of the Indian bureau has announced that he would issue an order striking all such books from the authorized list of publications for use in Indian schools. The commissioner has been conferring recently with F. W. Hodge, in charge of the bureau of ethnology of the Smithsonian institute, about the origin of the Indian. "The Indians," he says, are classed by anthropologists as a distinct race—the red race or red men, in contradistinction to the white (Caucasian), yellow (Mongolian), brown (Malay) and black (Negro) races.

Along one of the battle lines in Belgium the French and German soldiers have an agreement that there is to be no killing before a certain hour in the morning. In the opposing trenches the men are allowed time to make their toilets before the "business" of the day begins. An English soldier writing home after Christmas gave this experience: "Christmas eve we carried wood up to the firing line from dark until 1 a. m. All the time there were cheering, and trumpet calls in both lines, and the Germans had lights all along their front. We were walking with our wood in bright moonlight, but not a shot was fired at us all the time. Next day would have made a good chapter in Dicken's Christmas Carol. It was, indeed, a tribute to the spirit of Christmas. Many of our chaps walked out and met the Germans between the lines. I went over in the afternoon and was photographed in a group of English and Germans mixed. We exchanged souvenirs; I got a German ribbon and photo of the Crown Prince of Bavaria. The Germans opposite us were awfully decent fellows—Saxons, intelligent, respectable-looking men. I had quite a decent talk with three or four and have two names and addresses in my notebook. It was the strangest scene you could imagine—going out unarmed to meet our enemies, also unarmed." At one time English and German troops had a game of football. A contemporay concludes from such incidents as these that the men do not know what they are fighting about. Such judgment we do not think well founded. Such mingling of men on opposing sides has occurred in other wars.

A CHEERING MICHIGAN LETTER.

We find this cheering letter in the columns of The Herald and Presbyter of Cincinnati, a leading paper among the Presbyterians. It was by the Rev. Dr. Bryant of Detroit, reporting and commenting on an address given by Bishop Williams of the Episcopal Church, on "Too Many Sects in Michigan."

It is encouraging to find such utterances as those here chronicled much more frequently in the denominational papers than they were only a few years ago. We quote:

"Bishop Williams did not confine his criticism to Michigan, for he dwelt particularly upon the difficulties in foreign mission fields because of the divisions of Christendom. Among other good things, he said: 'What do our denominational differences, our peculiar tenets and practices mean to the Chinese or the Japanese? The theological squabbles of the sixteenth century are utterly unintelligible to them. The fact is illustrated in the attempt to translate our denominationl names into the Chinese language. The Baptist Church becomes "The Big Wash Church; the Presbyterian, the 'Church of Ruling Old Men'; while the Protestant Episcopal Church is rendered the 'Church of the Kicking Overseers.' "

"At the very time Bishop Williams was giving this address in Detroit, a minister of another church, without knowing that the bishop was doing this, was giving a similar address with the same burden in the county seat immediately north of Detroit. They both gave a number of well-established facts, and made out a clear case against overchurching in limited communities. The only weakness in their appeals was the lack of offering any adequate remedy. The most serious difficulty is that the chief sinners in this direction are the most unwilling to bring forth the fruits of an honest repentance. Another difficulty is

that with the views now held by some men who claim to be devout Christians, and who pray for the unity of Christendon, they can see no road to unity except by the adoption of certain principles or practices of their particular kind of belief, an adoption that would be impossible for the great majority of those who do not agree with them.

"It may be admitted candidly that if all Episcopal bishops were of the same mind as Bishop Williams some plan of at least practical federation could be adopted. It is also a fact that if all Baptist ministers and churches were of the same mind as one in the county referred to near Detroit, there could easily be some basis of union. This church receives without question all who apply for membership who give proper evidence of being ready to follow Christ in spirit and truth, regardless of any particular mode of baptism, or of any baptism at all, which is going further than probably a Presbyterian minister would feel justified in following. But these instances are so exceptional as to afford very little in the way of contribution toward church union.

"We can take you to a small village, of less than two hundred population, in a sparsely settled county, where there are three different kinds of Methodist churches, each with its own building and minister, struggling to keep body and soul together. In that same community is a Presbyterian church, with a stronger membership than the three Methodist churches combined. But if there should be any elimination in that community it could only be by the closing of the Presbyterian church. In another county in Michigan we can take you to two neighboring villages in each of which is both a Methodist Episcopal and Methodist Protestant church. The two ministers drive from one appointment to the other and meet each other half way, and it is trusted that they exchange friendly greeting, and pray for each other as they meet. But they must think of the absurdity of doing all of that needless work every week to supply two different brands of Methodism to the same communties. In another small village, and it is a very dead village, the Presbyterian church gracefully retired to permit the Methodist Episcopal church to have the entire field to itself. It was just a few months before another denomination was occupying the former Presbyterian building and competing for the privilege of practically holding up all the business men of the community.

"It is not strange that practical men who see the sinful waste in this method of doing what is miscalled the Lord's work resent such methods. We all admit the facts, but what is the remedy. There is no remedy until men learn that Christianity is a bigger thing and a better thing than denominationalism, and until those who have to carry the financial burden of church support positively refuse to be assessed for the sinful folly of mere sectarianism. But there must be some mutual concessions. The surrender must not be all on the part of those who have a vision of the kingdom. Bishop Williams' plan for one live church in all communities of less than one thousand sounds well. No absolute rule of that kind would be wise even were it possible of execution. But the smaller denominations, which sometimes, but not always, are the chief offenders, must learn by some bitter experiences that they will not be allowed to thrust themselves upon an overburdened community; and some of the larger denominations that can see no horizon broader than their sectarian fences must be forced by public opinion, if they have no conscience in the matter, to respect a sentiment based on the plainest common sense as much as on the law of Christian duty. In foreign fields they are at least partially learning the way of wisdom to the extent of dividing territory and grouping denominations of the same faith and order. If we have to do this in China and Japan, it is surely not impossible to do it in America. We may have to learn the lesson by trials that bring the Church to its knees."

All this isn't very much; but it is something, and it takes place among the things presaging the coming of a time when this wasteful wicked overlapping and competition will be known no more forever.

SOCIAL LEGISLATION IN CALIFORNIA.

E. Guy Talbot.

During the last four years the State of California has passed more legislation of a social character than any other state in the Union, putting California in the forefront in advanced social legislation. The last two sessions of the Legislature both enacted a mass of social legislation and that the people themselves were in harmony with the action of the Legislature was evinced by the fact that at the last general election three measures encated by the last Legislature and held up by Referendum were endorsed by the people and several additional measures were carried under the Initiative. The present session of the Legislature of California is not in a mood to enact radical legislation of any type but will seek to strengthen the existing laws.

The State Church Federation, in harmony with the Social Creed of the Church, has endorsed six measures now before the Legislature: One Day of Rest in Seven (Senate Bill 91); Public Defender (Senate Bill 142); Child Labor (Assembly Bill 388 and Senate Bill 257); State Labor Exchanges (Assembly Bill 356 and Senate Bill 349); State Penal Farms (Senate Bill 317); Anti-Gambling (Assembly Bill 236).

These measures are all social service measures in harmony with the Social Creed of the Church, which the State Church Federation was organized to put into practice through legislation.

In addition to these measures there are a number of other bills of interest to the church people of the state. The Anti-Saloon League is looking after the anti-liquor legislation, there being three bills: County Option (Assembly Bill 401); Dry Zone Around Schools (Senate Bill 343); and the Blind Pig Abatement Bill (Assembly Bill 22). There are three bills with reference to the Bible in the Public Schools which have been introduced. The National Reform Association is doing work in favor of two of these measures, Assembly Constitutional Amendment No. 24 and Assembly Bill No. 430. The Constitutional Amendment amends Sec. 8, Article 9 of the Constitution by adding Section 8 1-2 providing that the Bible is not a sectarian book and that it may be read in the public school. While Assembly Bill 430 is an amendment to the Political Code to make the Code harmonize with the added section to the Constitution.

All of the above should have the hearty endorsement of the religious people of California.

AN EFFORT TO LIBERALIZE A PROVISION OF THE STATE CONSTITUTION.

The Washington Gladden Club of the Congregational Church of Long Beach has recently agitated the question of securing legislation which shall liberalize the Amendment to the State Constitution that permits exemption of churches from taxation.

This Amendment was seemingly patterned after those of other states and is circumscribed and rigid in its provisions. It reads as follows:

Sec. 1 and ½, Art. 13. "All buildings and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship shall be free from taxation; provided that no building so used which may be rented for religious purposes and rent received by the owner therefor, shall be exempt from taxation.

It will thus be noted that this inflexible clause which allows tax exemption only to buildings and grounds "when the same are used solely and exclusively for religious worship," does not, by close construction, legalize numerous social activities and agencies of the church.

This virtual prohibition of social functions in tax-exempted churches is not in accord with the spirit of the age and must be met and overcome, if possible, without delay. In a period when as never before we recognize that we are our brother's keeper, when the great social problems of the times must not only be discussed, but also illuminated by genuine experiences of hand to hand and heart to heart touching through social gatherings; when the insistent cry of mankind for the best there is in music, art, science and the finer breathings of the intellect is heard on every hand, it seems impossible to believe that a demand for such benefits and enlargements of social and religious life will be denied by the people of California.

The Washington Gladden Club has therefore prepared, in connection with other interests, a bill which was the first one upon the subject to be introduced into the legislature, and by assemblyman Rominger. Legal counsel engaged strongly recommend that the change sought to be made should be brief in its items, yet so comprehensive as to cover all desirable needs. They further advise that no particular exemptions should be specified, such as the use of churches for lectures, concerts, school gatherings, bazaars, suppers, conventions, commencements or entertainments, because such specification would be held as a strict limitation, and no other object hereafter presented could be legally recognized. Hence the bill as now drawn provides:

"All buildings, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship and social purposes, shall be free from taxation, provided that no building so used which may be rented for religious purposes and rent received by the owner thereof, shall be free from taxation."

It will be remembered that the California legislature holds two sessions. During the recess of thirty days, beginning about the first of February, ample opportunity will be afforded to interview and present to its members this need of the churches, which is of such urgent and far-reaching importance.

This Club in Long Beach is earnestly desirous of promoting the objects of the proposed Amendment and will be pleased to correspond with those individuals or organizations who may be similarly interested, if addressed through Mr. B. F. Tucker, President of the Washington Gladden Club, Long Beach, California.

FOREIGN MISSIONS AT HOME.

E. Guy Talbott.

A population survey of the City of Sacramento some months ago revealed the fact that 25 per cent of the people of that city are foreign born, and 30 per eent more are native white of foreign parents. Five and one-half per cent of the foreign born are Orientals.

The Protestant churches maintain eight missions among the Orientals but were doing absolutely nothing for the thousands of other foreigners in the city. There are two Catholic Missions, a Portuguese and an Italian, with native priests in charge. Most of these foreign people are absolutely without religious care. Practically one-half of the population of Sacramento were thus left uncared for by the Protestant churches.

On Nov. 29th, 1914 the Church Federation, with the cooperation of the Women's Missionary Federation and the Young People's Volunteer Band, opened a Federated Mission Sunday School in the First Methodist Church. Since that time the Sunday School has met every Sunday, with an average attendance of almost seventy. Seven nationalties are represented: Austrian, Mexican, Portuguese, Polish, Russian, Roumanian, and Italian. The Mission Sunday School Superintendent is Mrs. John Shoemaker, an ordained minister in the Congregational Church, who devotes her entire time to the Mission work of the Federation.

In connection with the Sunday School work friendly visiting and charity work is carried on. The Federation is looking after over a hundred foreign families. The friendly visiting is the most important feature of the work. During December the Church Federation gave away $150 worth of groceries and 700 articles of clothing.

The work has grown beyond all expectations. All the churches and Missionary Societies, Sunday Schools, and Young People's Societies are enthusiastic over the Mission work. A great foreign missionary problem at home is being met.

A great hunger has been found on the part of these people for the word of God. Over a hundred copies of Scripture have been given away on the request of the people themselves. Their appreciation of the work among them is unbounded.

Have you missed in your aim? Well, the mark is still shining.

Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve as a text.

He that seeks the truth should be of no country.—Voltaire.

Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—Saint Bernard.

CHRIST AND CREEDS.

An Attempt to Reorganize Doctrine on the Basis of the Historic Jesus.

Shelton Bissell.

It is recorded of John the Baptist that when in prison he lost his faith. Removed from the presence of Jesus, he wavered in his belief that he was the Christ. To allay his torturing doubts, therefore, he sent a delegation of friends to question him on this matter.

The answer was in the nature of an audible and ocular demonstration. Jesus made no reference to prophecy—he did not appeal to tradition; he did not mention supernatural portents accompanying his advent; he continued about his Father's business, preaching good news, healing the sick, demonstrating brotherhood, and offered that as sufficient testimony.

Like John, many of us today are in search of a creed. With him we say, "Art thou He, or look we for another?" Is the Christ of the dogmas, churches, institutions of civilization, the "Jesus who shall save his people from their sins?" or is he largely the composite of Jewish legalism, Greek gnosticism and medieval mysticism?

If our Christ is the latter, is he sufficient to lift the world from its mad welter, and place it where it shall view all things "under the aspect of eternity?"

Our Task Is Threefold.

(1) To justify the place and function of Christian creed.

(2) To deduce its elements from Christ himself.

(3) To determine the personal relation which Christ sustains to those who call themselves Christian.

First. Few labors are less inviting today than the one of creed defender. It is popular to sneer loftily at any and all confessions, and to brand those cherishing them as babes or bigots. The number of those who play the merry game of "Hamstringing the Creeds" is daily increasing. And yet a cripple is a pathetic sight, whether it be a man or dog or dogma. We need to discourage wanton mutilation of old historic statements of faith. Common compassion should teach us to treat these venerable documents with circumspection.

But saying this, it is not necessary to champion the obsolete. Decay touches the fruit of thought as well as other kind of fruit. There is nothing sacrosanct about a mummy. It is really an interesting specimen of the embalmer's art, a curious evidence of the length of time the rot may be kept out of a body.

Yet a creed is an essential, for to be creedless is to be heedless. To pay heed to the universe means to hold a creed about the universe. It may be that of the oyster, "I am the universe"; it may be that of the Psalmist, "When I consider the heavens, the work of thy fingers, what is man, that thou art mindful of him?" it may be that of Christ, "Our Father . . . Thy kingdom come, Thy will be done." But to be without a creed, argues a man witless. Neither are impotent creeds arguments against the validity of strong creeds, any more than a city of huts and hovels disproves the existence somewhere of a St. Paul's cathedral.

It remains, therefore, to insist upon certain axiomatic but neglected facts. For one thing, a creed is only an attempted explanation of an experience. We inevitably intellectualize our feelings about reality. "Theology is to religion as botany is to the life of plants." The latter is in no way disturbed if the former be ever so erroneous. Yet botanies are legitimate, though they be incomplete and faulty. The aim of all honest students is to keep the explanations of life as nearly true as possible,—life itself goes on irrespective of wise or foolish philosophies!

It follows immediately that as a man's understanding of his religious experience changes, his creed must change likewise. It must be a mobile, flexible instrument; not a mould into which the molten metal runs and hardens, but the bark of a tree, expanding as the tree grows. Here is where egregious blunders are made. Men look back to great religious reformers with veneration, and say with humility, "The creeds that were good enough for them are good enough for me!" As logically say of Columbus, "The caravels in which he discovered a new world are good enough for me today!" Unless knowledge is anchored to the past, and all the windows of revelation are closed, each generation interprets its religious experiences in terms differing from those preceding.

This might seem to necessitate so fluent and unstable an exposition of experience that all positiveness disappears from belief. Is not this the abandonment of our position almost before we have taken it? Are we forced to hold, because creed should accommodate itself to growing thought, that nothing is left but hypothesis and tentative speculation? The method of science will answer this question for us. Than it, nothing is more cautious of finalities. Its assertions are ever made as temporary suppositions only, subject to change as new data shall reveal new material relationships. But, at the same time, nothing is more constructive and authoritative than science. And the reason is that each hypothesis is assumed to be true until proven untrue, and is worked to its fullest and farthest extent. So it should be with religious creed. What is an adequate description of spiritual feelings and conviction today may not be adequate tomorrow. But today, let it be lived, and and lived to its limit. "Be not anxious for the creed of tomorrow, for the creed of tomorrow will be anxious for itself."

Now most of our trouble has arisen from a neglect of this law. Today's creed has saddled and ridden tomorrow's church. The religious feeling has begotten an intellectual formula, and then the formula has repressed all further experience. This, however, is only an epitome of the movement of all thought. History itself is the record of the way an illuminating and redeeming idea has been captured and shackled by an institution. Men are forever imprisoning the freely roving Samson, putting out his eyes and setting him to turn the mill which grinds their own particular grist. Commenting upon this matter one has said:

"In no field does the process of hardening faith into dogma bear more tragical results than in the field of religion. The tendency to formulate a vital relation, to define rigidly a free and spontaneous movement of mind, plays havoc in every art, and transforms the fresh and spontaneous feeling, the new and individual method, into an academic formula. The struggle of all vital things in the world is to keep active and free, to resist the paralysis of hard and fast method. The experience of the race, the deposit of its endeavors to find truth, its struggles after freedom, its anguish of toil, are of immense educational value; but when this experience ceases to be a guide and becomes a master, ceases to become a liberator and becomes a yoke, it arrests the natural growth of the creative life of man."

We conclude, then, that Christian faith must embody itself in intellectual phrase, but this phrase must change from time to time as the thoughts of men expand, in order that the doctrine of things divine may be kept cognate to the vast body of explanations of things in general.

Second. To deduce its elements from Christ Himself.

If creed is essential to faith, it follows that Christian creed is derived from Christ. Such a truism is this, that it may seem at first to stand in no need of demonstration. But a closer—and let us add, a more candid—scrutiny of the creeds of Christendom, will convince every unprejudiced critic that a most lamentable disagreement between Christian dogma and Christian revelation makes just this examination indispensible. For if the historic doctrines should be pruned of those shoots and fruits which have not sprung from Christian roots, they would lose their identity and stand confessed as mongrel abortions. And it follows, to the subversion of Christian manners and morals, that since organic and social Christianity is built upon these semi-spurious Christian creeds, organic and social Christianity is likewise pseudo and barbaric-Christian—a proposition which today will not be controverted by a growing host of people.

We must get our creed from Christ—not Paul or Athanasius, or Augustine or Calvin, or any other. We must interpret time and eternity, God and man, as Jesus did. We must view life under the same categories and with the same vivid, unequivocal directness that he did.

But objection will be made at once; we know Christ only as he is mediated to us by those who stood nearest to him in time and spirit; only through the testimony of strong translucent souls like Paul's and the post-apostolic

fathers. We do not see Jesus directly. He is revealed to us only at second hand.

Precisely. And in making up this record of testimony, in drawing this portrait of the Christ, we insist upon one thing only, and that is, the witness of the most intimate acquaintances of Jesus.

Suppose there be but a paucity of material. Allow that it be but fragmentary. Grant that much is obscure and untrustworthy. We shall yet find that from our available sources, a self-consistent, convincing record of Jesus may be obtained. The weather-forecaster draws his daily weather map from widely scattered, often partial and meager reports. But therefrom he deduces with, on the whole, surprising accuracy, the meteorological conditions likely to prevail in the coming twenty-four hours. So, with our attempt to restore the historic Jesus. It is true that what we know about him has trickled feebly down to us from many streams, none of them absolutely limpid and unpolluted. We get no wide, deep current upon which to float the bark of our Christology. But we have sufficient flow for our purpose. Jesus still lives behind the centuries. It is our thrilling task to reinstate him in the life of now and tomorrow.

There are three main sources of the first impressions which Jesus made upon his contemporaries, to which we may turn with confident anticipation. These sources are the more noteworthy and reliable for our purpose because men had not then begun that practical but impermanent labor of interpreting him to particular races and reconciling his way of life with the peculiar philosophies and systems of morals in vogue at any particular time. For it may be taken as beyond dispute, that when man begins to adapt Jesus to the circumstances of an age, by the time-honored process of reducing his heroic proportions to the same dimensions of the particular era under consideration, the true genius and spirit of the Lord is lost. It is when men adapt the circumstances of the age to Jesus, and not Jesus to the circumstances, that we most truly and vividly see Jesus. And despite their intellectual and spiritual honesty and unquestioned zeal, many of those who moulded creeds and fashioned Christologies in the early Christian centuries, are unsafe guides for us, just for the very reason, that they were more intent upon shaping Christ to fit their times, than their times to fit Christ. Even Paul may come somewhat under the shadow of this criticism, for was not his major endeavor to reconcile two dispensations, unmindful of the shrewd comment of Jesus upon that endeavor by contemporaries, "No man putteth new wine into old win skins, else the wine will burst the skins, and the wine perisheth, and the skins."

The three streams of tradition, however, which trickle from sources undefiled by the spirit of compromise or expediency, are those upon which we must rely. One of these is the reminiscences of Peter, the bare frame-work of our second gospel. For upon the testimony of Papias, who lived in the second century, which testimony has never been successfully impugned, Mark set down "accurately, though not in order," the recollections of the great companion of the Lord, Peter.

The second source is known as the "logia," a Greek name, meaning "words," and consists of the collection of Jesus' maxims, exhortations, warnings, and the like, as recorded by Matthew. But as in the case of Mark, so here: this source is not identical with the first gospel, but is its background and that which gives it its color and atmosphere. Notable in the "logia" are the comments upon the Hebrew law and expansions thereof, recorded in the Sermon on the Mount.

The third source is really a group of incidents and sayings, recorded in the middle and latter part of Luke, and containing such inestimable matter as the parables of the prodigal son, the good Samaritan, and the account of the dinner at the home of Zaccheus.

It must be borne in mind that the finished synoptic gospels of Matthew, Mark and Luke, as we have them today, do not stand in point of time, so close to Jesus as do the earliest of Paul's letters. But for the above-mentioned reason, that Paul was not a biographer but an interpreter and reconciler, as well as for the additional reason that the traditions behind the synoptics are very ancient and represent trustworthy recollections of the very generation of the Master—we are warrated in using the first three gospels as our material in our quest after a Christology and a doctrine.

If, now, we appeal to these oldest Christian sources, what do they tell us about Jesus? Let us select some vigorous and salient extracts, which bear upon them the imprint both of originality and representativeness. What we choose must be **typical of the spirit of the synoptic Jesus.** It must harmonize with the **total general impression** of him which these gospels give us. This is not a resort to the vicious and demoralizing "proof-text" expedient, by which anything may be proven; but a selection of certain incidents which epitomize the point of view of Jesus, so far as we may learn it. We shall appeal impartially to the sources in turn.

From the Petrine reminiscences of Mark, we cite the conversation between Jesus and the rich young man, who was seeking to know the way to eternal life. In reply, Jesus recapitulates the chiefest of the Decalogue, and then adds, as a supreme test, the renunciation of his wealth and adoption of an itinerant life of discipleship. Not only is the genuineness of this incident attested by its unique quality, but it is substantially duplicated by the other two synoptists, and is considered by the best scholars to be original with Mark and derived from Peter's reminiscences.

From the logia of Matthew, the second source, many characteristic extracts might be chosen; but toward the close of the collection of discourses, popularly known as "The Sermon on the Mount," occurs one utterance which seems to summarize the temper of Jesus touching profession and conduct: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven."

Fully, as significant is the phraseology of the ordination service, when Jesus commissions the twelve to assist him in ministry. "As ye go, preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out devils, freely ye have received, freely give."

From the Lukan, the third source, we shall choose three, all of them peculiar to this evangel. The first is Jesus' unqualified assertion that love to God and one's neighbor are the sole prerequisites to life.

"And behold a certain lawyer stood up and tempted him, saying, 'Master, what shall I do to inherit eternal life? Jesus then evokes the twin standard of love above mentioned, and significantly adds, "This do, and thou shalt live."

The second characteristic saying from this source is the parable of the self-righteous Pharisee and the repentant publican, with the succinct summary of Jesus, that the latter went down to his house "justified," which is the equivalent of "saved," and not the other.

Finally, still from the Lukan source, we select that interview with Zaccheus, the upshot of which was a full declaration of pardon and salvation from Jesus when his host had manfully made a public declaration of his graft and extortion and a promise to restore his ill-gotten gains to their rightful owners.

These words and incidents, selected from the three sources which lie closest to the historic Jesus, shed a whole world of light upon the paramount question of Christian creeds: "What must one do to be saved?" This question was a popular one in Christ's day, also, only the phraseology was different. Men then asked, "What shall we do to inherit eternal life . . . to enjoy the Messianic kingdom?" And the straightforward answer of Jesus was "demonstrate your love and faith." See how unequivocally this is set forth. Examine these extracts again. In each case, "salvation," or "entrance into the kingdom," or "justification before God" depend upon what we might call the **integrity of spiritual and ethical qualities.** It is doing God's will, loving God and man, keeping modest and humble-minded, making restitution for dishonest gain, observing the commandments. May we not say that, according to Christ, salvation means purposeful, humble-minded co-operation with God, demonstrating itself in social helpfulness? This carries with it repentance and amendment of life—the conditions of co-operation with God; sensitive conscience and broad sympathy—the conditions of fellowship with men.

It requires only the most casual reflection to see in what an utterly revolutionary way these conclusions will affect most modern creeds. Tacitly, if not expressly, these have for their purpose, the exposition of the way of salvation.

A contrast between them and these extracts from the synoptists will be edifying. The doctrines are insistent upon the metaphysical, essential and ineradicable difference between the person of Jesus and that of man; they postulate as axiomatic the identity of Christ with the Godhead; they profess belief in his supernatural origin; they demand baptism, open confession and church membership; and they leave it to be strongly inferred that failure to comply with any and all of these conditions debars one from salvation. Moreover—and herein lies the crux of the matter—they so magnify the theorem that salvation is a sole matter of grace divinely bestowed, that ever since the days of Calvin, to affirm that salvation was by character was to affirm a deadly heresy. Today, even, it is tantamount to rejection for ordination to ministry in evangelical churches. And yet, if anything is beyond cavil established by a study of the most intimate records of Jesus' life, it is this; that Christ taught by precept and example that a man is justified by his character, and that character is an infinitely precious product of effort, struggle, volition. To enter the kingdom on any other condition save that of character would be to rob the Christian faith of all moral content, and reduce the religion of Jesus to mere supernaturalism, ritualism, and lip-service. In a word, the watchword of the creeds seems to be: "Surrender all to Jesus, confess him as Lord, give up the idea of accomplishing anything through your own merit, simply allow his atoning death to save you." How this compares with the "way of salvation" as Christ pointed it out to inquiring scribe, Pharisee and lawyer, as recorded in the synoptics, becomes instantly obvious. He says practically, "Make the most of yourself with God's help, do not distrust your own finest efforts, love your God, serve your fellow-men." Can the difference between the two ways be more radical?

There remains a third point to be considered, and one which brings us to the door of Christian mysticism. Our ability to enter marks us as more than theological chemists, compounding creeds by pestle and mortar. This point is to determine the personal relation which Christ sustains to those who call themselves Christians.

It is at this stage in our argument that we meet Jesus' claim of spiritual uniqueness, and the condition of personal fealty to him on the part of his followers. For beyond doubt, and drawn from the oldest tradition of his utterances are these words, "All things have been delivered unto me of my Father; and no one knoweth the Son save the Father; neither doth any know the Father save the Son, and He to whomsoever the Son willeth to reveal Him."

Before we examine the content of this logion, to determine just what it does say, will it not be profitable to reflect upon what it does NOT say? For one thing, it does not postulate acquiescence in a belief in Christ's deity, his supernatural genesis, or pre-existence, his miracles, or his resurrection. It does not provide the elements for the doctrines of the atonement, regeneration or baptism as unconditional requirements for salvation. It may be that no one would ever attempt to extract these dogmas from this saying, but it is as well to note, in passing, that none of the Christological or soteriological tenets of orthodoxy are implicit in this text.

What is asserted here is that there is an absolutely unique spiritual relationship between Jesus and God, and that we mortals come into communion with God by means of Jesus Christ. Granted that there is imparted to each man a partial vision of God, it follows that the one who sees God perfectly through a flawless medium, "without spot or wrinkle or any such thing," stands in a relation to him which can truly be called peculiar, unique. Such was Christ, whose meat and drink was to do the will of Him who sent him, and who could honestly affirm that he did nothing of himself, but as the Father taught him, so he spoke. The higher we rise above the "bread and cheese" conception of existence, the closer we come to entertaining that same fullness of God-knowledge that Jesus did. It was just because of this spiritual affinity between God and Jesus, that the spiritual riches which we honor in the Master became His possession. For it is an axiom of faith, that as we draw near to God, he draws near to us, and more and more imparts to us what he has for us. "All things had been delivered to Him of his father," simply because he volunteered to receive, as we do not, every element for his life from Him "whom to know aright is life eternal."

As a corollary, Jesus could also assert, that "no one knew the Father but the Son and those to whom the Son would reveal him." It is idle to speculate whether this logion is meant to be a timeless declaration, and whether the day will ever come when man may by himself come into perfect relationship with God. To those victims of a wire-spun ceremonialism and dry-as-dust formula of works, there was certainly no salvation save as they allowed the spirit of Jesus to work in their souls. Our inquiry at present is this, "How is it that Christ introduces men to God, so that they may know themselves as His children?" Surely through no artificial and forensic method. Not through fabricated schemes of salvation, which smack of the petty prejudices of the "schemers," rather, to use the words of Borden Bowne:

"It is not a suggestion of courts, but of life; not a question of abstract rules, but of the solid structure of reality. We have not to deal with arbitrary enactments with penalties arbitrarily attached, but rather with constitutional law; that is, with law **wrought into the constitution of things**, and executing itself with the inevitability of gravitation. . . . We exchange, then, the forensic standpoint of external enactments for that of organic law."

Now, the working of organic law is before the eyes of him who will see. Christ imparts saving knowledge of God according to the same generic law, that you or I impart anything. It is the method of the teacher and pupil, the friend and friend, "when spirit with spirit can meet." Christ calls men to have faith in God, to believe in his mercy and love, to pattern their lives after the divine model. And he commends all this to men in the same way that you and I commend our knowledge to others, through the "self-enforcing power of the message and the intrinsic quality of the words." The authority of the tutor is a wonderful compositeness of winsomeness, fervor, candor, conviction, infectious enthusiasm. Because it was evident that Jesus possessed a unique spiritual fellowship with God, he was able to "speak with authority, and not as the scribes."

It is thus that men are brought to God through Christ. He makes holiness beautiful and righteousness alluring; he becomes an infinite helper in the battle with sin by means of the passionate yearning for the true and high and good which he awakens in the breast. Man, looking upon him and listening to him is saved because he is drawn by him. There is no pale asceticism, anaemic, pulseless, wan and worn. In that sense there is no self-surrender. A man becomes more rather than less when Christ becomes his saviour. Again quoting Bowne, "The faith that saves is no mere assent of the understanding; salvation must essentially consist in the production of the filial spirit. The unsaved are all those who are living in unrighteousness and unfilial rejection of the law and grace of God."

The dauntless explorer who pushes out into wildernesses of trackless ice calls for followers. These men will be safe, either for time or eternity, if they trust their leader. They will either live to return by co-operating with utter devotion in the plans of the captain, or, if swallowed up by the abyss, will live in the grateful memory of a world, if they have died at their post. But not alone confidence in their leader is needed. There must be the same kindling enthusiasm for their mission, the same unshaken belief in the existence of the goal, the same sublime optimism in danger. In other words, the life of the leader must infect them with its own great passions and fervors, its resourcefulness and heroism, its sagacity and faith. He is there among them for that very purpose, and they come to their desired haven because they put their trust in him.

So with Christ. As Warschauer expresses it: "Jesus discovered and lived the life of perfect sonship which made God's perfect Fatherhood absolutely certain to him; He tells us to live the same kind of life, in order that we may receive the same kind of knowledge. The Son 'willeth' to reveal the Father to all who in turn are willing to take His yoke upon themselves. He invited men to learn of Him, not because he wished to thrust His dominion upon the soul, but because He knew that it was indispensable for them to be taught of Him the secret of Sonship, in order that there might disclose itself to them the greater secret

of Fatherhood . . . The pathway of the soul to the innermost of God lies inevitably through the heart of Christ."

ORDINATION OF DWIGHT J. BRADLEY.

It was a delightful service throughout—that for the ordination of Mr. Dwight Jaques Bradley to the Christian ministry and his installation as assistant pastor of Plymouth Church, Oakland.

Mr. Bradley, who is a son of the Rev. Dr. Dan F. Bradley of Cleveland, Ohio, is the fourth in his line to enter the ministry. His grandfather did a notable work for many years in Siam; and it was in that country that his father, who has for many years been a leader in our Congregationalism, was born.

Mr. Bradley had at first chosen law as the profession for which he would fit himself, but after his registration in a school of law, and just as he was about to take up the study of the same, he felt impelled as never before toward that work in which his forbears had served so well their day and generation. He went to his father and mother for consultation and advice and soon learned that there was no work in the world into which they would rather see this their eldest son enter than that of the ministry.

Mr. Bradley read a statement of belief which was so satisfactory that no member of the council felt like propounding any questions, and immediately after the council was by itself it was voted unanimously to arrange for the ordination service in the evening.

A letter was read from Dr. Dan F. Bradley of Cleveland, expressing great regret that his duties as pastor made it impossible for him to be in attendance and to participate in the services, he having been scheduled at first to give the charge to the candidate. Mrs. Bradley was in attendance as a delegate from Pilgrim Church, Cleveland. Among the persons invited to the council from a distance were President King of Oberlin College, Dean Bosworth, Professors Hutchins and Fullerton, and Rev. W. H. Spence, the pastor of the First Congregational Church of Oberlin. Mr. Bradley is a graduate of Oberlin College, as are also Dr. and Mrs. Dan F. Bradley.

The sermon at the ordination services was given by the Rev. Dr. R. C. Brooks, the ordaining prayer by Professor Buckham of Pacific Theological Seminary, in which institution Mr. Bradley completed his study for the ministry after one year at Oberlin; the charge to the candidate was by Rev. A. W. Palmer, whose assistant Mr. Bradley had been for some time; the charge to the people was by President Nash; the right hand of fellowship by Superintendent Rathbone. The invocation was by Prof. Tolson, the scripture reading by the Rev. Roy Campbell.

A feature, new hereabout, was introduced into the service. There were ordination vows. The candidate was asked to give answer to the following:

"Do you acknowledge one God, who is revealed to us in Holy Scripture as the Father, the Son and the Holy Spirit; and do you promise to serve God in loving obedience in the Gospel of Jesus Christ?

"Do you accept the Scriptures of the Old and New Testaments as containing a revelation from God, and embodying the substance of that doctrine which is able to make men wise unto salvation?

"Do you accept the government and doctrine of the Congregational Churches; and promise to be faithful to the work of these churches, and of the Kingdom of God?

"Do you promise to walk in love with these your brethren in the ministry, and as a member of this body, to be faithful to all obligations as a minister of the Gospel?

"Do you promise to be zealous in maintaining the truths of the Gospel, and extending the knowledge of Jesus Christ to all the earth; to promote the principles of Social righteousness, and to support those institutions that make for the coming of the Kingdom of Heaven.

"Do you promise to be faithful and diligent in the exercise of your personal and private devotions; to keep yourself unspotted from the world; to live a life of purity of heart, and of daily prayer; that so you may minister to others of that which, first of all, you yourself shall have received through the fellowship with the spirit of God?

"Do you promise to be faithful to this congregation, endeavoring to adorn the profession of the Gospel by your daily walk and conversation; rejoicing with those who do rejoice, and comforting those who weep, and faithfully performing all your duty, as God shall show it to you?"

After each of these questions had been replied to with the words "I do," the following was propounded to the congregation:

"Do you, the people of this congregation, now accept Dwight J. Bradley whom you have called to be your assistant minister, receiving the word of God from his lips with meekness and love; encouraging him in his labor; ministering to him of your substance; assisting his endeavors for your intruction and spiritual edification; so that, by the mutual faith both of him and you, the Kingdom of God may be advanced through this ministry?"

To this the answer was "We do."

It was from beginning to end a beautiful and dignified service, impressing profoundly on the minds of all who were in attendance the sacredness and worth of the gospel ministry.

Plymouth Church is to be congratulated! With Mr. Palmer and Mr. Bradley, men of vision, as leaders, with a fine material equipment, with a strong hold on the hearts of all classes of people because of her wide service heretofore, we may expect confidently from Plymouth a richer service and a larger influence in the future than in the past.

"This day before dawn I ascended a hill and looked at the crowded heaven,
And I said to my Spirit, When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be filled and satisfied then?
And my Spirit said, No, we but level that lift to pass and continue beyond."

CURRENT HISTORY OF THE EUROPEAN WAR.

The New York Times has issued four numbers of "Current History of the European War," which may be had for 25 cents each. Another number will be printed on the 6th of February, and another on the 27th. These publications contain much valuable matter, along with portraits of distinguished persons participating in the war and of persons writing thereon. Among the portraits in the last number are those of General Von Bulow, General Von Kluck, Crown Prince Wilhelm, General Joffre, who is the French Commander-in-Chief, and Field Marshal Sir John French, who is commanding the British forces in France and Belgium. All are full page portraits. The third number had fine full-page portraits of noted men who have written on

the war, and articles by them: Rudolph Eucken, James Bryce, Nicholas Murray Butler, William M. Sloan, Jacob H. Schiff, and many others.

Among the Churches.

CALIFORNIA.

Campbell.—The pastor used for his text both morning and evening last Sunday, a large copy of Darius Cobb's famous painting, "The Master." The portrait, beautifully framed, hung on an easel on the platform for all to see and, to judge from the expressions heard, to admire. The plan was a great success. Mr. Atkinson has been invited to speak on "Opportunities of the Rural Pastorate" at the bi-annual banquet of the four seminaries around the bay, Feb. 5, at the Y. M. C. A. in the city. We are planning and expecting great things from the Santa Clara efficiency fellowship campaign Feb. 2-4.

Oakland Fourth.—The women of the church have effected a re-organization of their work in the interest of a contemplated development. The central organization through the channels of which all the work and interests committed to them will be carried on is to be known as "The Women's Association." Then there will be different sections as the "Ladies' Aid Section," the "Missionary Section," and other sections to be developed to meet special needs. A keen interest in the work of the church is awakening among the men, who are already a strong support to the pastor and the trustees behind contemplated church improvements.

Saratoga.—The recent annual meeting of the Saratoga church revealed a most encouraging record for the year. Sixteen have been added to the church roll, nine on confession of faith. Four of these are Japanese brethren, and represent the faithful work of Miss Sarah Brown, who has had charge of the local Japanese work from its beginning. On the financial side, the church has done unusually well. Several hundred dollars more than the usual budget was raised for the local work, and the missionary offerings were all in excess of the apportionment, reaching a total of $564. The Sunday school shows gains, and the record of the church attendance is good. A pleasant feature of the year's work has been the monthly fellowship dinners, when speakers from outside the community have brought strong and helpful messages on religious and social themes.

Oakland, Olivet.—Olivet held its annual church meeting and dinner Jan. 13. The attendance was affected by the unfavorable weather, but the genial spirit aroused by the good dinner stayed through the business session which followed. Dr. and Mrs. Rathbone were welcome guests. They seemed very pleased with our parish house, which they had not seen before. We are finding it a very efficient church home. Our pastor, Rev. Benj. Gould, presided. Mrs. Swift, our church clerk, reported our total membership 74. Sixteen had been received during the year and two dismissed by letter. The healthy condition and growth of the Sunday school under Mr. Gould's leadership as superintendent was one good item reported by Mr. Reynolds. There are 15 classes, 196 pupils enrolled and an ideal spirit of co-operation exists in the work. Miss Margaret Alltucker said that the Young People's Society shows both growth and development; average attendance 25. The Guild reported a year of hard work under its president, Mrs. Stockford. The Parish House has been furnished. Much of the social work of the church had been left for its members. The financial showing was exceedingly good. The record of benevolences showed that we had been able to help in several places in addition to meeting our conference apportionment. The election of officers followed the reports and the meeting adjourned after an encouraging talk by Mr. Rathbone.

NOTES AND PERSONALS.

Pacific Theological Seminary has an attendance of forty-six.

Dr. Raymond C. Brooks conducted services at Mills College last Sunday afternoon.

The First Congregational Church of San Francisco will dedicate its new building on the 28th of February.

In the First Congregational Church of Berkeley there is a Sunday-school class of young women which has 60 members.

The First Congregational Church of Oakland now has as honorary trustees, Mr. George T. Hawley and Mr. George H. Collins, both longtime and faithful members.

"Beautiful!" is what they say who take a look at the auditorium of the new edifice of the First Congregational Church of San Francisco as it is nearing completion.

The Rev. A. W. Palmer of Plymouth Church, Oakland, speaks next Sunday evening on "The Deceitfulness of Riches, as illustrated in "The Poor Little Rich Girl," by Eleanor Gates.

The Rev. Dr. Aked will speak next Sunday evening on "The Spirit of the West: the Story of the Past, the Meaning of the Present, the Responsibility of the Future—a Vision of the Exposition."

The Rev. Dr. Van Horn of the First Congregational Church of Oakland gave an address on "Co-operation" at the meeting of the San Francisco Federation of Churches on Monday evening.

The McLean Christian Endeavor Society of the First Congregational Church of Oakland challenged recently the society in Plymouth Church, Seattle, to a membership and attendance contest. Last week the Seattle society was in the lead by two points.

A Congregational church will be organized and recognized in the city of Richmond on the east side of the bay next Sunday at 2 o'clock. The Rev. E. J. Singer, Home Missionary Field Worker, has been there for several months. A Sunday School was started there last year.

The Rev. Dr. Aked will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday. Subject: "When the Ethiopian Changes his Skin, and the Leopard his Spots, and the World's Life Begins Again." An invitation is extended to people in general to attend. The room is on the fourth floor of Native Sons' Building, on Mason street between Geary and Post.

The Editor of The Pacific sent as a Christmas present to a friend in the East a copy of Albert W. Palmer's book, "The Drift Toward Religion." In a letter dated Tuesday, December 29th, the lady to whom it was sent said: "I read it through last Saturday evening and Sunday, and have re-read parts of it."

At the annual meeting last week of the First Congregational Church of Oakland Mr. E. P. Flint was made deacon emeritus. Mr. Flint became a member of the Oakland church in 1862. Soon after he was elected Sunday-school superintendent and deacon. He has served also as trustee and treasurer and has all these years been one of the most faithful of the members. Before he became a member of the First Church of Oakland he was a member of the First of San Francisco, where he was assistant superintendent of the Sunday-school. Mr. Flint came to San Francisco in 1850. He has been the treasurer of the California Bible Society since its organization in 1853.

At the first meeting of the Teacher Training Institue in Berkeley 85 persons were in attendance and 60 registerd for regular attendance. Meetings are to be held for fifteen weeks, once a week. The course is designed for Sunday school teachers and others who may become teachers or are interested in religious education. Prof, Rugh of the University of California conducts a course in Pedagogy; Professor McCown of Pacific Theological Seminary one on The Old Testament; the Rev. H. S. Tuttle, of San Francisco, one in Psychology; the Rev. Miles B. Fisher, the Coast Educational Secretary of the Congregational Sunday School Society, one on The Organization and Management of the Sunday School. Many denominations are represented. The meetings are on Thursday evenings at St. Mark's Parish House.

Mr. Ralph T. Fisher, a member of the First Congregational Church of Oakland, and one of its trustees for sev eral years, has been elected president of the Oakland Y. M. C. A. Mr. Wallace Alexander, who has been president for several years, has offered to pay the deficit in current expenses for the year 1914 — about eleven thousand dollars — provided enough be pledged in advance to meet the expenses for 1915. Mr. Alexander is also a member of the First Congregational Church. And while we are writing thus of the Y. M. C. A., let it be noted that the president of the Y. W. C. A., Miss Grace Fisher, is also a member of the First Congregational Church. In such ways does a church, led as Drs. Mooar, McLean, and Brown led the First Church of Oakland, build itself into the good institutions of a city.

WASHINGTON.

Inland Empire Notes.

I take great pleasure in announcing that Rev. H. A. Luckenbach, of Newport, has withdrawn his resignation in compliance with the earnest plea of the people. They gave him an unanimous call to remain indefinitely, promising a larger support of the work and a united effort to increase the efficiency of the church. Mrs. Luckenbach's health has greatly improved and provision has been made to relieve her of work and responsibility. They are entering on the new year with renewed courage, and a new zest for the spiritual interests of the town. We are all gratified that brother L. has decided to remain among us, for he is a man of value and service far beyond the confines of his parish at Newport. Six new members were united with the church the last communion, among them three heads of families.

The North Yakima church held its annual meeting last week when its new pastor, Rev. W. D. Robinson, was present. Among the evidences of the prosperous condition of the church was the fact that every working department showed a comfortable cash balance. Though the church was without a stated pastor during most of last year many repairs have been made to the church building. New seats have been put in; new indirect system of lighting has been installed; a new heating system, basement room doubled in size and finished; new windows put in, all adding much to the appearance and comfort. All the departments of the church have been active. The Sunday school is in splendid working condition under the superintendency of Mrs. Rosine M. Edwards, with a fine corps of teachers. The new pastor has made a most favorable impression on the church and the city. He is a man of extraordinary pulpit ability and has proved himself a faithful and efficient minister of Jesus Christ. He is a real acquisition not only to the North Yakima church, but to the whole state. This church was organized in April 1879, in the "Old Town," by the late Dr. G. H. Atkinson. There were two of the charter members present at the annual meeting, Mr. and Mrs. J. P. Mattoon.

About 160 members of the Plymouth Congregational church of Colfax and congregation, Rev. J. H. Bainton pastor, enjoyed the supmtuous dinner last Wednesday evening prepared by the ladies of the church. The annual business meeting of the church was held while the diners were still sitting at the table. Reports of officers and committees show that the church is in a flourishing condition. The gain in membership during the past year has been 26, the loss by death five, leaving the present membership 231. The collections for various purposes during the year amounted to $4,173.76, money borrowed $1,500, money on hand at the beginning of 1914 $867.84, making total receipts of $6,541.60 for the year. During the year the church paid $2,041.44 on its loan, pastor's salary $1,500, and sundries $2,541.17, making a total expenditure for the year of $6,082.61. Balance on hand at the beginning of 1915 was $458.61.

A Get-Together-Day Among the Congregationalists of Washington.

A get-together campaign has been planned for the week of February 22-26 for a large number of the churches of Washington and Northern Idaho. Thirty-five teams composed of three or four speakers will go out for that week and will give addresses and hold conferences. Meetings will be held at 2 p. m. and at 7:30, with a fellowship supper intervening. The addresses will be on: The Call of the Hour, Evangelism, and the Win-One-Movement, or Mobilization of Spiritual Forces.

The conferences will be such as to bring about greater efficiency if possible in all the churches visited.

Careful instructions have been sent out to the churches indicating how in the best way the people may be prepared for and interested in the meetings.

These get-together days are intended to prepare for the Win-One week which is March 15-20.

The plan is to cover the whole state. However, "Get-Together Day" in Seattle, Spokane and Tacoma churches will be observed during Passion Week services, leaving the pastors in these cities free to assist in the wider campaign.

JONATHAN EDWARDS.

Spokane, Wash.

PRIZE ESSAY.

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of His hand"; the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself"; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the Secretary of the Association by April 1, 1915. Essays will be limited to ten thousand words and must be in the possession of the Secretary by June 1, 1915. Six typewritten copies must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the Association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the Association for all such.

D. W. SPRINGER, Secretary,
National Education Association.

Ann Arbor, Mich.

MINISTERS' WIVES' CLUB.

The Congregational ministers' wives' club will meet with Mrs. Raymond C. Brooks, 24 Panoramic Way, Berkeley, Tuesday, Feb. 2nd, at 11 a. m. A box lunch. From San Francisco take Key Route ferry. Take Berkeley train, change at Alcatraz. Get off at corner of College Ave. and Bancroft Way. Walk four blocks up the hill. From Oakland take College Ave. car.

MARRIED.

Saturday, January 23, by Rev. C. S. Nash, D.D., Louis Beauchamp Wishar and Sarah Huntington Perkins, daughter of the late Rev. F. B. Perkins.

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ALL DAY MEETING OF THE NORTHERN CALIFORNIA BRANCH AND WOMAN'S HOME MISSIONARY UNION.

On Thursday, February 4th, with the ladies of the North Church, Berkeley.

Morning session at 10:30, opened by devotional service conducted by Mrs. Van Horn.

Reports from Treasurers and Associational Secretaries.

Paper: How War Affects Missions, Mrs. Bell.

At noon lunch will be served by ladies of the North Church, price 25 cents.

In the afternoon Mrs. C. C. Clay will give her impressions of missionary work from what she saw in her recent travels in foreign lands.

This interesting paper will be followed by an address by Mrs. Doane on her experience in Humboldt county.

There will be, during the sessions, special music.

To reach the North Congregational Church, transfer from street cars on Southern Pacific or Key Route, to North Berkeley car at University Avenue, Berkeley.

The Home.

A PRAYER.

Spirit of God, that moved of old
Upon the water's darkened face,
Come, when our faithless hearts are cold,
And stir them with an inward grace.

Thou that art Power and Peace combined,
All highest strength, all purest love,
The rushing of the mighty wind,
The brooding of the gentle dove,

Come, give us still thy powerful aid,
And urge us on and keep us thine,
Nor leave the hearts that once were made
Fit temples for thy grace divine;

Nor let us quench thy sevenfold light,
But still with softest breathings stir
Our wayward souls and lead us right,
O Holy Ghost, the Comforter!

—Hutchinson's "Fugitive Poetry."

RENEWAL THROUGH CHANGE OF VIEWPOINT.

"When I get very weary and find myself feeling depressed and nervous, I just change my viewpoint," said a woman whose source of livelihood was her needle and who was, consequently, much confined to her own four walls.

"Sometimes," she continued, "if I can take a few moments of leisure, I slip on my hat and coat and go for a brisk walk around the block. You have no idea how that short walk refreshes me. It takes but five minutes, and I soon make up for the lost time in the renewed energy with which the walk in the fresh air supplies me. I never consider it lost time by any means. To get the most benefit from the walk I make it a point to notice everything along the way, just giving myself up to the little outing and not allowing myself to think of my work or anything harassing. I feel like a different woman when I return to my sewing.

"But there are times," she added, "when I am very much rushed and feel that I cannot take time even for a five minute walk. At such times, when I find myself

growing very jaded and weary, I take my sewing from one room into another. Fortunately the outlook from my front window and that from the back are entirely different. The front looks out upon bustling city streets, with much traffic and many things going on. The back window looks upon pleasant green gardens, trim flower beds, green hedges and grass plots. The change in outlook refreshes me wonderfully and is almost as good as going out.

"Just try a similar change of outlook when you find yourself getting tired and depressed over your work. See if it does not refresh and revive you."

She was right. A new outlook, though perhaps not a cure for weariness, depression, sorrow, means renewal of spirit to endure. The change of viewpoint which it brings carries with it refreshment and strength. Monotony of any kind wears far more than work itself, and the woman who is able to change her viewpoint and get the resultant mental rest and stimulation, even while she continues her work, has within her grasp a blessing that too few women really appreciate.

"I can never be thankful enough for Charles Dicken's works," says another woman. "At a time of great sorrow, when I was forced to be shut in with my grief, I fled to his books for forgetfulness of myself and my sorrow. They took me completely out of myself. I felt as if I had been away, actually, and I never can tell the good they did me nor the way they helped me over that hard time."

She, too, had learned the secret of changing her viewpoint. Her individual way of accomplishing this was to lose herself in the scenes and events contained in the books of the great novelist. It is not always possible for us to get away from our environment when we are weary or troubled. We, too, are often shut in with our grief. But some new viewpoint is always possible to us. Very few of us are so limited in our resources that every way of escape is cut off.

An invalid, one who has been bedridden for many years and who is absolutely unable to change her physical viewpoint—since her one window looks out only upon the bare brick wall of the next door building—yet found it possible to change her viewpoint mentally.

"I was taking a little journey," she explained smilingly to a friend who had come in and found her lying with closed eyes and a perfectly happy expression of countenance.

"When I get tired of the pain and the weariness of lying here," she continued, "I close my eyes and take a little trip in my mind. When I was young I was fortunately able to go around a good deal and I saw many beautiful places, all of which I distinctly remember. Now, I just imagine to myself that I am taking those trips, stage by stage, and enjoying them over again."

Helpless, bedridden, suffering, confined to one spot as she was, she, too, had learned the magic of change, and the rest which resulted.

Shut in, weary, depressed, sorrowful each one of us may be at times, but even so there is little reason why we should not follow the example of these women. It really makes very little difference what avenue of change we follow, just so it leads to the desired end. Reading, walking, calling, exercise, a different kind of work, even absolute, quiet with a restful day dream in it may have its mission of strength and refreshment. Whatever turns the current of thought into new channels will be effective. There never yet was a rut that didn't have its own special kind of fag attached to it. Change and rut-fag can't run in double harness.—Anna Guilbert Mahon.

For The Children.

REGINALD HOOPER'S MONEY.

"Mamma! Mamma! O mamma! Is the half hour up yet?" Johnny Case, flung a handful of tender, green weeds at the garden fence and rolled over in the path. "Mamma, I'm awful tired."

"Only twenty minutes, son," called back Mrs. Case. "Get to work in good earnest and the time will soon pass. You have wasted five minutes resting, and you'll have that to make up."

Johnny pulled his old straw hat down over his eyes and fell to work very hard for a minute or two. He was sure his mother would forget to call him when the time was up, though she had promised over and over to keep an eye on the clock. At last she called that the task was ended, and with a glad shout Johnny left the onion bed.

"Mamma, Reginald Hooper has all the money he wants to spend," he said as he washed his hands.

"That certainly is very nice for him," said Mrs. Case.

"Yes, it is," said Johnny, looking very sad. "He can spend all the money he wants for ice cream and marbles and everything, and I have to work a whole half hour weeding onions to buy some new fish hooks. It doesn't seem fair."

"You may spend your five cents for ice cream, Johnny, if you'd rather do that."

"Oh, I want to go fishing bad enough, but I want the ice cream, too. Reginald could buy a whole box of fish hooks if he wanted to."

Johnny felt ill used all day, and that afternoon as he was setting out with Tom Blake from across the way, who had also weeded the garden for his fishing tackle that morning, the two boys looked rather enviously at the small boy in the big house set back among the trees and beautiful flowers.

"Mamma only had time to put up some bread-and-butter sandwiches for me and a hard-boiled egg or two and some doughnuts," said Tom. "Like as not, Reginald had frosted cake and ice cream for dinner."

"I only have some bread and meat and some early harvest apples," said Johnny. "I don't suppose Reginald would touch a bite of our lunch. I wish I could have ice cream every day."

"Where are you going?" asked the little boy, peering through the fence. "Fishing? My, but I'd like to go along. Wait till I ask nurse if I may."

The boys didn't like to wait, for the time was slipping away, but they did, and in minute or two they heard a sharp voice saying, "Of course you can't go! You know better than to ask! You'd have your clothes ruined. I never saw such a bad boy. Your father gave you a quarter this noon to be good and not tease. Run away and spend it."

"I'd rather go fishing," said Tom, promptly, when a boy with a very unhappy litle face came to say he couldn't go. "He never gets to take off his shoes or wade or climb trees or nothing. I suppose it's nice to have plenty of money, but I'd rather go fishing."

"So would I," said Johnny. "I'd rather weed onion beds and earn my own cash. It's more fun."

"Money's no fun," said Reginald, who had overheard. "I'd give it all to have one good time with your crowd, but nurse won't let me go."

"Nurse won't, but I will," said a kind voice behind them.

"Here, son get off your shoes and stockings quick. You're going fishing with the lads. Now run along and never mind your clothes."

With three cheers for Reginald's father the boys were off to the brook, and after that the good times and the weeding and the money were shared equally and every boy in the village enjoyed them all.—Western Christian Advocate.

A GOOD INVESTMENT.

John and James were twins, fourteen years old. Their father was very wealthy. On every birthday they expected a costly present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy?" grasped his father.

"Yes. It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing to begin with."

"Yes," replied the father hesitatingly. "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"O that's what you are up to, is it? Want to take a boy in and bring him up, do you?"

"Yes sir. It would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me—and I could do nice things for him too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? Why, bless the boy! What is he aiming at?" And Judge Roding wiped the sweat from his bald head.

"I know," laughed James. "He wants to adopt old drunken Peter's son."

"Yes, papa, 'cause he is running about the streets as dirty and ragged as he can be. And he's a splendid boy, only he can't go to school half the time 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turn out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants nor swear nor smoke, and he has helped me, father; for when I wanted to do such things he told me his father was once a rich man's son and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking, and loafing?" asked his father.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them. I am trying to surrender all—every vice, every bad habit. I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may help the boy, John. May God bless the gift!"—Pure Words.

FOR GOD, NOT MEN, TO COUNT THE COST, AND PAY!

"There is no labour lost
Though it seem tossed
Into the deepest sea.
In dark and dreary nights,
Mid stormy flash of lights,
It cometh back to thee.
Cometh not as it went,
So strangely warped and bent,
But straight as an arrow new.
And though thou dost not know
How right from wrong may grow,
From false the true—
Thou must confess ere long
Sorrow hath broke forth in song—
That life comes out of death,
The lily and rose's breath
From beds where ugly stains
Were washed below by earthly rains,
Fear not to labour, then,
Nor say, I threw my time away!
It is for God, not men,
To count the cost and pay."

Synonymous.

Tommy Figgjam — Paw, doesn't "reverse" mean to "back?"

Paw Figgjam—Surely.

Tommy Figgjam—Then what did Uncle Bill mean when he said that he busted up in business because he had too many reverses and not enough backing?—Chicago Post.

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